

NEVV-ENGLAND Pefecutors Mauled VVith their own VVeapons.

Giving fome Account of the bloody Laws made at *Boston*
againft the Kings Subjects that diffented from their
way of Worfhip.

Together with a brief Account of the Imprifonment and
Tryal of *Thomas Maule* of *Salem*, for publishing a Book,
entituled, *Truth held forth and maintained, &c.*

By *Tho. Philathes.*

Truth faileth, and he that departeth from evil maketh himfelf a prey,
Iſa. 59. 14, 15.

As Troops of Robbers wait for a Man, ſo do the company Priests murder in the way by confent, Hoſea 6. 9.

Shall the Throne of Iniquity have fellowſhip with thee, which frameth Miſchief by a Law; they gather themſelves together againſt the Soul of the Righteous, and condemn the Innocent Blood, Pſal 94. 20, 21.

1872-73

Received of the
Hon. Secy of the Interior

for the purchase of
land for the purpose of
establishing a reservation

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The Preface.

Christian Reader ;

IT has not been without due Consideration, that we have seen cause to set forth and publish a true Account of some of the *New-England* Church Members cruel and bloody Laws, which through the Priests instigating the Magistrates, were by them made against both *Quakers* and all other Religious Persons within *New-Englands* Jurisdiction, that were found to dissent from their Worship, as also a short Relation of some few of the many Persons that suffered Persecution under the Anti-christian Power of the aforesaid Church, with some brief Observations on each Law, and the Preamble thereof. Unto which is added, an Account of the Priests, Rulers and Church Members great Hurly-burley or Contusion made about a late Book, entituled, *Truth held forth and maintained, &c.* by *Thomas Maule* of *Salem*, in which Book is contained thirty eight Chapters relating to the Principles of Truth, agreeing with the Testimony of the holy Propbets, Christ and his Apostles recorded in the holy Scriptures of Truth, together with an Account of Gods Judgments upon divers of the chief persecuting Priests and Rulers, and a Declaration of the late great Judgment of God upon the Priests, Rulers & their Followers, of whom Twenty were (through the Accusation by Specter Evidence, which Judgment con-

tinued

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tinued amongst the Inhabitants near or about Twelve Moneths, till at length there was so many of the Priests and Rulers, and others accounted eminent Persons, accused by the said Specter or Apparition, that the Rulers, with as much speed as they had condemned and put to Death, did now face about and clear the Prisons, both of the condemned, as well as of all others accused by the said evidence for *Witches*, an Account of which is more at large to be seen in said *Maules Book*, of which Books the Persecutors sacrificed sixteen Pounds worth a burnt Offering to their Anger and Revenge, the which by them was done, as also Imprisoning him about Twelve Months before that upon his Tryal he was cleared by a Jury that found him *Not Guilty*, the sums and substance of which tryal will appear in this Book, by which it doth manifestly appear, that many of the *New-England* Priests and Rulers, with many of their Church Member Brethren in iniquity, do remain in the same, when they fled from *Old England* to save their Purse and Bodies from suffering by the Bishops Power, for their dissenting from their Mother Church, against whom it will sufficiently appear, have rebelled, by persecuting several Persons thereunto belonging, as well as all other Religious Persons found within their Jurisdiction, to dissent from their Priests Worship. As for Instance, soon after they came and had settled themselves in this Land, they began to persecute after a horrible rate, and in a cruel bloody manner did they persecute *Ann Hutchinson*, and that Company, of whom some were barbarously murdered; so also was *Mr. Clark* and that Company, great Sufferers; as likewise *Samuell Gorton* and that Company, who for the want of one more casting Vote, escaped the Gallows

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Gallows for a Dissenter; and the Sufferings of the Lady *Moody*, with many others, was very great; as also was the Sufferings of Mr. *Williams*, *Obadiah Homes*, Mr. *Donstor* the President, and many others, of whom I shall hereafter more at large relate; about which time the Priests were so beset with the *Baptists*, *Quakers*, and the *Church of England*, that it caused the Hirelings to roar out in their Pulpits for the help of *Moses*, otherwise *Aaron* must fall, and then they are all undone; whereupon the Magistrates mustered the Priests Drudges together, and to work they went against Dissenters, with all the strength of their Faith Defenders, which mostly fell upon the Innocent *Quakers*, as will hereafter appeare, which had these Persecuters manifested the least Repentance would have prevented the Authur from publishing the following Account of their bloody Laws, and the cruel barbarous Works acted and done thereby to the Kings good Subjects within New-Englands Jurisdiction.

Tho. Philathes.



Persecutors Maul'd with their own VVeapons.

*Anti-Christian Freedom established by the Law of the Old
Charter Priests and Rulers in New-England*

THis Court having considering the Proposals presented to this Court by several of the Inhabitants of the County of *Middlesex*, do declare and order, That no man whatsoever shall be admitted to the freedom of this Body Politick, but such as are Members of some Church of Christ, and in full Communion, which they declare to be the true intent of the *antient* Law, Anno 1631, 1660.

Observe, Hence you may understand, that the County of *middlesex*, for Money and wealth, did encourage for sale, the high Priests Ware, as well as in love to their Bellies, to seat themselves near to the Magistrates General high Court of Injustice, against Dissenters from their Worship, which said Courts were kept in *Boston*, where the Priests Drudges brought of the Dissenters Estates, for fines, to the Value of many hundreds of Pounds, with which the Priests and Rulers, with others of their Church Brethren feasted themselves from day to day, while they made Laws against them that dissented from the worship of their Priests, who when their Bellies were stuffed with the best Provision, and their heads with the richest sort of Wine, had not far home to their Common Prayers against all dissenters, as well

as *Quakers*; and while they feasted themselves with the best of other mens Labour, they kept the true Owners thereof with the best entertainment their Goal and Bridewell house did afford, as by their cruel suffering therein will hereafter appear, and as is-related in the Book of Sufferings, under these persecuting Magistrates, that some went and demanded their fat Oxen of them again, to which their answer was, *Would you that we should sit and starve, while we are about your business?* which was to make Laws to devour them and their Estates; which work was of great encouragement to the Priest-ridden Freemen of their Body Politick, whose *some Church of Christ*, as in their Law they call it, is no other but the plain Church of Ant-christ, and so proved to be, by their persecuting all other Persons dissenting there-from in their Jurisdiction.

*The Free-mans Law, by which a Body make,
No man that's true can with their Church partake:
He that will honour gain, and credit at their hand,
He must forsake all good, then by their cause may stand.*

*Preamble to the Persecutors Laws made against the People of God
and the Kings good Subjects.*

VHereas there is a cursed Sect of Hereticks lately risen up in the world, which are commonly called *Quakers*, who take upon them to be immediately sent of God, & Infallibly assisted by the Spirit, to speak and write blasphemous Opinions, despising Government, and the Order of God in Church and common Wealth, speaking evil of Dignities, reproaching and reviling Magistrates and Ministers, seeking to turn People from the Faith, and gain Proselytes to their pernicious way.

Observe;

Observe ; Here's the Persecutors preamble to their Antichristian Law, the unrighteousness of which is of their Father the wicked One, who from the beginning hath been an Accuser of the Brethren, wherefore the things of the Kingdom of God are hid from them, *Mat. 11. 25. Luke. 10. 21.* In which state they remain as the rebellious *Jews*, calling good evil, and the truth, blasphemous Opinions, having no more justly to accuse the *Quakers* of evil, then had the wicked *Jews* against the People of God in the Apostles day, and will in this following work appear so to be, to every true Christian Readers view of the same.

*Here now begins these free-mens sin,
The Cause for which Gods Judgments bring.*

Preamble to these Persecutors Law.

The Court Considering the Premises, and to prevent the like Mischief, as by their means is wrought in our native Land.

Observe, That of their many Lyes and Unjust charges against both the *Quakers*, *Baptists*, and other Dissenters, as well as against them of the *Church of England*, is a Record to the end of Time, as also of their many other unrighteous Works against the People of God and the Kings Subjects, which had they and their Brethren been as clear from all means of mischief as the *Quakers*, there had neither Rebellion, Treason, or Murder against the King been alledged to the charge of their *New-England* Brother *Hugh Peters*, *Venner*, and others of their Brethren in *England*, which they call our native Land.

New-England Persecutors Law.

1. Do hereby order, and by the Authority of this Court *Be it ordered and Enacted*, That no Master or Commander of any Ship, Bark, Pinnace, Ketch, or other Vessel, henceforth bring into any Harbour, Creek or Cove within this Jurisdiction, any known *Quaker* or *Quakers*, or other blasphemous Hereticks, upon the Penalty

(4)
of the Forfeiture of One hundred Pounds, to be forthwith paid to the Treasurer of the Cuntry, except it appeareth that such Master wanted due notice or information that they were such, and in that case he may clear himself by his Oath, when sufficient proof to the contrary is wanting; and for default of payment of the said Fine of one hundred Pounds, or good Security for the same, such Master shall be committed to Prison by Warrant from any Magistrate, there to continue till the said Fine be satisfied to the Treasurer, as aforesaid.

2. And the Master or Commander of any such Ship or Vessel, that shall bring them, being legally convicted, shall give in sufficient Security to the Governour or one more of the Magistrates, to carry them to the place whence he brought them; and on his refusal so to do, the Governour or said Magistrate or Magistrates, shall commit such Master or Commander to Prison, there to remain till he shall give in sufficient Security to the content of the Governour or said Magistrate.

3. And if any Person or Persons within this Jurisdiction shall henceforth entertain and conceal any *Quaker* or *Quakers*, or other blasphemous Hereticks, Knowing them to be such, every such Person shall forfeit to the Country Forty Shillings for every hours entertainment and concealment of any such *Quaker* or *Quakers* as aforesaid, and shall be committed to Prison, as aforesaid, till the Fines be fully satisfied and paid.

Observe, That several of the Kings Subjects, Masters or Commanders of Vessels suffered to the utmost extreimity of this unrighteous Law, which is so repugnant to the Law of God, and the Kings Laws, that in making and prosecuting the same

same, they out do all their fore-Fathers and elder Brethren in iniquity, which Law was so well pleasing to the Priests, who the more that people might believe their work to be sanctified, set one day apart for Preaching and Praying, as a day of Thanksgiving for the same, hoping that by the means of a thorough prosecution of this Law, to keep their Jurisdiction clear of every Person called a *Quaker*, and that then their freemen would take the more courage against the *Baptists* and them of the *Church of England*; for with the *Quakers* they were hard beset, and in fear they would deprive them of their God; and as *Demetrius*, their Trade would come to nothing, and in fear of being slain, as was their elder Brother, Vagabond *Gain*, who as these had no certain dwelling in the Truth, which if their Worship had been the true Worship of God, as we read, *John* 4. 24. but on the contrary, as we read, *Mark* 7. 6, 7, 8, 9. *Mat.* 15. 8. they worship't they knew not what, *John.* 4. 22. in which state of Disobedience they were far from the Rule of doing as themselves would have been done unto, *Mat.* 7. 12. *Luke.* 6. 31. but in fleeing the Land to save their Purfes with which their minds did abide, regarded not the Rule to entertain Strangers, *Heb.* 13. 2. but on the contrary, gave them the like entertainment as the wicked Jews did to Christ and his Apostles, from whose Rule of proving all things are held fast that which is good, from the same do these Persecutors Law restrain, as will more at large hereafter appear.

Of the like Laws we never finde

By men, that God and King do mind

New England's Antichristian Law

4. And every Person or Persons that shall encourage or defend any of their pernicious ways, by speaking, writing or meeting on the Lords Day, or at any other time, shall after due means of conviction incur the Penalty ensuing, viz. Every one so meeting shall pay to the use of the Country, for every time, Ten Shillings, And every one speaking in such a Meeting shall forfeit five Ponnds.

Observe

Observe, That by this Law, and the other afore-mentioned Law of forty Shillings for every hours entertainment to any Person or Persons, or others whom they account blasphemous Hereticks, as they did account all that dissented from their Priests Worship, by which two Laws they gained abundance of Money for Fines of the Inhabitants, who were found either at the *Quakers* Meeting, or to entertain their Relations and Kindred, though Father or Mother, Brother or Sister, or any other Friend or Friends, or Relations and Kindred, whom in their Law They call by the name of *Strangers* and *Vagabonds*, as by the following Laws will further appear, and that every man by Membership admitted to the freedom of their Body Politick, was according to their Priests way of teaching, become a Ruler, to lord over the Faith of every Dissenter; by which the Christian Reader may fully comprehend the nature of these Free-mens Body Politick.

*Unto Religion these Free-men do pretend,
We may all see that Money is their end.*

New-England Antichristian Law.

5. If any Person shall knowingly import into any Harbour of this Jurisdiction, any *Quakers* Books or Writings concerning their damnable Opinions, he shall forfeit for every such Book or writing five Pounds; and whosoever shall disperse or conceal such Book or Writing, and it be found with him or her, or in his or her House, and shall not Immediately deliver the same to the next Magistrate, shall pay five Pounds for dispersing or concealing every such Book or Writing.

6. And every Person or Persons whatsoever that shall revile the Office or Person of Magistrates or Ministers, as is usual with the *Quakers*, such Person or Persons, shall be severely whipt, or pay the Sum of Five Pounds in money.

The Reader may here note, That the substance of matter contained in these two last Laws, is very agreeable with what is before, as also with what will follow, all which is to promote the works of Unrighteousness against God and his People, thereby to hinder others from receiving the Truth, who for proving all things to hold fast that which is good, *1 Thes. 5. 21.* must as by their Law, pay five Pounds, either for bringing any *Quakers* Books or writings into their Jurisdiction, or keeping the same in their House when they are, without immediate delivering the same to the next Magistrate, which doth evidently manifest their design is to gain the Peoples Money, as well as to hinder them of receiving the Truth, which fulfil what is written, *They will neither enter the Kingdom of Heaven themselves, nor suffer others that are entering to go in, Mat. 22. 13.* but as those wicked Jews did, so do these Hypocrites most unrighteously charge the People of God with reviling the Office and Persons of Magistrates and Ministers, when as on contrary, their Testimonies were true for Gods cause against Pride, Covetousness and Oppression, which greatly abounded in the Magistrates, Priests and Persecuting free-men, who for the most Part by their hireling Priests, were taught beyond all grace and common good, and that the whole Government of their Church and Common-wealth, as they call it, had as they concluded that dependency upon their old Charter, that as by their Law, it is manifest they neither feared God nor minded the Laws of the *English Nation*; for they had assumed to themselves the Power of both God, King and Bishops, wholly confiding in the strength of their old Idol Charter.

*Where Persecutors once gain Power,
Like Lyons, Bears, and Wolves devour.*

New-England's Anti-christian Law.

7. And every Person that shall publish and maintain any Heterodox Erronious Doctrine, shall be liable to be questioned,

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questioned, and senced by the County Court where
he liveth, according to the merit of his Offence.

The Reader may hence understand, That the County Courts were plenty of these Persecutors & Plenty of Jackalls to hunt for their prey, which was to find out every Person in their Jurisdiction, that departed from the way of their Priests Worship, such person and Persons became a prey, 1/2 59. 15. who were accused to publish or maintain the Heterodox or Erronious Doctrine; at the opening of which Courts, were always some of their Priests to pray, pretending that what they did against Dissenters, would be the more sanctified through the means of their Prayers, which they pretended was for the honour of God, and good of the Souls of them, on whom the said Court did inflict punishment, both to their Body and Purses, so that what with these Hirelings unsanctified Prayers, and the like Advice to the Magistrates, they would be sure to lay load enough on the backs of the aforesaid Dissenters, especially upon the Innocent harmless *Quakers*, whom so often in their Law, they call Accursed! for unto them was the Priests greatest Rage manifested, through their wicked advice to the Magistrates, to have them all hanged, of whom four were put to Death, and more had been, had not their Bloody Hands been stopped through the means of the Kings Order to the Contrary, a Coppy of which Letter will hereafter appear in this Book, which before it came, many were they that were put to cruel sufferings, both by long Imprisonment, cruel Whippings, Cutting off Ears, Branding with Red hot Irons, ordering Men and Women to be sold for bond Slaves, searching the Bodies of Innocent Women for Witches, besides Banishing upon pain of Death, and abundance of their Estates taken for Fines, on which these men, so free to do the Devils Work, did live, eating and drinking at a high rate, whilst others suffered as aforesaid.

*This was the work of wicked Priests and Pulpit Lyars,
Whose work was like the Jesuites, the Monks and Frays.*

8. whereas there is a pernicious Sect, commonly called *Quakers*, lately arisen, who by word and writing have published and maintained many dangerous and horrid Tenets, and take upon them to change and alter the laudable Customs of our Nation, in giving civil Respect to Equals a Reverence to Superiors, whose Actions tend to undermine the Authority of civil Government, as also to destroy the Order of the Churches, by denying all established Forms of Worship, and by withdrawing from the orderly Church Assemblies allowed and approved by all Orthodox Professors of the Truth, and instead thereof, and opposition thereunto, frequenting private Meetings of their own, insinuating into the minds of the simple, or such as are less affected to the Order and Government of our Church and Common Wealth, whereby divers of our Inhabitants have been Infected and seduced; and notwithstanding all former Laws made, upon Experience of their arrogant bold Obtrusions to Disseminate their Principles amongst us, prohibiting their coming into this Jurisdiction, they have not been deterred from their impetuous Attempts to undermine our Peace and hasten our Ruin.

The Reader may here note, the great Wickedness of these unrighteous Priests and Rulers, who to accuse the innocent, run themselves into further mischief, through their bold Attempts against God and the King, which hath proved to be their ruin, for whilest they were digging Pits, and making Rods, and laying Snares the innocent, God was preparing his Judgments against them, and all those whose silence gave consent thereto, by whose Judgments they do not only suffer

suffer the loss of their Fruit and Grain throughout their Jurisdiction, but also are delivered into the hands of the Barbarous Indians, whom God suffers to make them a double measure of the like Cruelty, which themselves (as by their Laws) have inflicted upon others, besides the loss of their old Charter and great Idol.

God ever will for Innocent Blood Reward,

Though while the Wicked live, little it regard.

New-England Antichristian Law.

For prevention thereof, this Court doth Order and Enact, that every Person of the cursed Sect of *Quakers*, who is not an Inhabitant, but found within this Jurisdiction, shall be apprehended without Warrant, where no Magistrate is at hand, by any Constable, Commissioner or Select Man, and conveyed from Constable to Constable, until they come before the next Magistrate, who shall commit the said Person or Persons to close Prison, there to remain without Bail, until the next Court of Assistants, where they shall have a legal Tryal by a special Jury, and being convicted to be of the cursed Sect of *Quakers*, shall be sentenced to Banishment upon pain of DEATH.

Obs. The Reader may hence understand, that the nearer the Magistrates Laws did extend to destroy the Lives of the Innocent, the more pleasing it was to the Hireling Priests, who in honour thereunto, would set Time apart for the Churches Thanksgiving.

New-England Antichristian Law.

And that every the Inhabitants of this Jurisdiction, being convicted to be of the cursed Sect of *Quakers*, either by taking up, publishing and defending the horrid Opinions
of

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of the cursed *Quakers*, or stirring up Mutiny, Sedition
or Rebellion against the Government of our Church and
Common Wealth, or by taking up their absurd and destruc-
tive Practices, *viz.* denying civil Respect and Reverence to
Equals and Superiours, with-drawing from our Church
Assemblies, and instead thereof, frequenting private Meet-
ings of their own, in Opposition to our Church Order,
or by adhearing to, or approving of known *Quakers*, that
are opposit to the Orthodox received Opinions of the Godly,
and endeavouring to disaffect others to civil Government and
Church Order established amongst us, and condemning
the Practice and Proceedings of this Court against the
Quakers, manifesting thereby compliance with those whose
design is to overthrow the Order established in our Church
and Common-Wealth.

The reader may here *Observe* the wretched state of these
Bloody minded Persecutors, who for want of true Faith were
in the state of their elder Brother *Cain*, that was a murderer;
like unto these who destroy the righteous for their Faith and
Obedience to God, for which cause these Persecutors bear *Cain's*
mark, being in fear that those which are not of their murdering
Spirits, will slay them; and knowing themselves to be like prin-
cipated, as was *Hugh Peters, Venner*, and many others of their
New-England Brethren in Iniquity, stirring up Mutiny, Sedition
and Rebellion against the English Government, and the Order
of the English Church established by the Bishops, as by the *Chro-
nicles of England* doth at large appear of their Rebellion
and Treason against the King and his Children, in that day
of their inventing so much mischief against others in our Native
Land, to set up themselves above all others; which Spirit is the
same in these their persecuting Brethren, who impute that to
the

the Charge of an innocent harmless People, who themselves are so highly guilty of, as is manifested by their setting up themselves, to lord it over the People of God and the Kings Subjects, as for fifty or sixty Years time they have done in New-England, where the hireling Priests kept a constant stroke of putting all that dissented from their Worship, into bear skins, and setting their Followers to tear them in pieces, calling out in their preaching to their people, *Curse ye Ameer, Curse ye bitterly the Inhabitants that will not come to the help of the Lord against the mighty, Judg. 5. 23.* and cursed be he that doth the Work of the Lord deceitfully, by withholding his Sword from Blood, *Jer. 48. 10.* with more of the like, endeavouring to perswade, that Gods general Judgments would not depart, until they had hanged all the *Quakers*, and sent going all other Dissenters.

*These Judgments may remove, but when old Charter men
Are dead, and then
Or when God sends here better men,
Well to rule in Government, then, Pro. 29. 2
From Devil and such Wicked Priests,
pray God deliver me }
Then from all Mischief in the World, } Hosca 6. 9.
be sure I shall be free.*

New-England Persecutors Laws against the Kings Subjects.

Every such Person upon Examination and Conviction before the Court of Assistants, in manner as aforesaid, shall be committed to close Prison for one Month, and unless they chuse to depart the Jurisdiction, shall give Bond for their appearance at the next Court of Assistants, where continuing obstinate, and refusing to retract and reform the aforesaid Opinions and Practices, shall be sentenced to Banishment, upon pain of Death, and in case of the aforesaid Voluntary departure not to remain, or

or return again into this Jurisdiction, without the allowance
 of the major part of the Council first had and published,
 on penalty of being banished upon pain of Death; and
 any one Magistrate, upon complaint, or information,
 given him of any such Person, shall cause them to be
 apprehended, and if upon Examination of the cause,
 he shall find Just grounds for such complaint, he shall
 commit such Person to Prison, until he come to his Tryal,
 as above expressed.

Observe, Here you may still note the Work of the Wicked,
 in whom he that was a Lyar and Murderer from the beginning,
 gave them no rest from their bloody pursuit after the Lives of
 the Righteous, whom the Lord did preserve in all their deep
 sufferings and fiery Tryals, that not one of the faithful Sufferers
 for his Cause conformed to their wicked Will, who would not
 endure any that differed in Judgment from their Priests Worship
 to inhabit within their Jurisdiction, who without fear to God,
 or regard to Man, contrary to the Laws of the *English Nation*,
 without either fear or regard to God, King or Bishops, made
 the defence of their Faith, Church and Common Wealth (as
 they call themselves) as strong as possible they could with *Stock*,
Whip, *Goal* and *Gallows*, on which the chiefest strength of their
 Faith did depend; for when all their other Anti-christian Weapons
 failed them against the *Quakers*, the *Gallows* held, until the Kings
 letter came, and removed the strength of their Faith in that
 also; yet they continued by their old wonted way of picking
 away mens Estates, by fining them in great Sums for dissenting
 from their Priests Worship, which from the *Quakers*, *Baptists*,
 and others of the *Church of England* and others amounted to about
 twenty Thousand Pounds, in the bounds of *New-England*.

*When Wolves once get a taste of Blood,
 They are for killing all that's good.*

The Preamble to their Law.

This Court being desirous to try all means, with as much lenity as may consist with our safety, to prevent the Inrusions of the *Quakers*, who besides their absurd and blasphemous Doctrines, do like Rogues and Vagabonds come in upon us, and have not been restrained by the Laws already provided.

Observe, Here note the Foxes Preamble to their Wolfish Law, whole Ravinous Blood-thirsty Nature is not contented with the Fleece, but strive all they can (as have done the Wicked in days past) to have the innocent Blood also. (as did their Brother bloody Bonner in Queen Mary's time) whenas to many Thousands of People it is well known that those which suffered in *New-England*, under the Name of *Quakers*, were neither in Doctrine, Principle nor Practice, any way guilty of these Persecutors charge, but on the contrary differing there-from, as Light from Darkness, Truth from Error, God from the Devil, Christ from Belial, and Heaven from Hell, from whence is the Power and Spirit of all these that put people to Death for their Faith and Obedience to God, who permits these things to be done by the Instruments of the wicked one, for a tryal of Faith to those who are made willing to part with all for the sake of him that first loved them, and gives them that Power through which they receive strength to withstand all the Powers of Hell, from whence proceedeth the Spirit of these persecutors, as did them in dayes past, *John 8. 44. Mat. 23. 32, 33, 34, 35, 36.* whole safety did (as these do) remain by the strength of unrighteous Laws, and as they said, so say these, *We have a Law, and by our Law, every Person dissenting from our Church Order, and against the Government of our Common Wealth, as is manifest the Quakers do, by condemning the Proceedings of this Court against Dissenters, who by our Law ought to dye.* Which proves these Persecutors to be true Vagabonds, by having no dwelling in the Truth.

*Vagabonds are, as was their Brother Cain;
Whomurder them, that to the Truth remain.*

New-England Persecutors Laws against the Kings Subjett.

Have ordered; That every such Vagabond *Quaker* found within any part of this Jurisdiction, shall be apprehended by any Person or Persons, or by the Constable of the Town, where he or she is found, and by the Constable, or in his absence, by any other Person or Persons, conveyed before the next Magistrate of that shire, where they are taken, or Commissioner invested with Magistratical Power, and being by them adjudged to be a wandering *Quaker*, viz. such that hath no orderly allowance in this Jurisdiction, and not giving civil Respect or by any other means manifesting himself to be a *Quaker*, shall by warrant under the hand of the said Magistrate or Commissioner, directed to the Constable of the Town, or to any other meet Person, be stripped from the middle upward, and layed to a Carps Tail, and whipped through the Town, and from thence Immediately conveyed to the Constable of the next Town towards the borders of our Jurisdiction, as their Warrant shall direct, till they be conveyed through the outwardmost Towns of our Jurisdiction.

Observe That by the following Copy of one of their many Warrants of the like Bloody and cruel nature, their Whipping of the Innocent *Quakers*, who by their Law must have no allowance to trade, buy or sell within the bounds of their Jurisdiction, for which cause of being so prohibited, and found within their Jurisdiction, are by them called *Vagabonds*, whereas themselves being found, as *Cain* was, to have no dwelling in the Truth, are the right true *Vagabonds*, endeavouring (as much as in them lies) to whip others from their certain dwellings to the Truth, to become *Vagabonds*, like themselves.

A Coppy of one of their many Warrants.

TO the Constable of *Dover, Hampton, Salisbury, Newbery, Rowley, Ipswich, Wenham, Linn, Boston, Roxbury, Dedham*, and until these *Vagabond Quakers* are carryed out of this Jurisdiction, You, and every of you are required in the Kings Name, to take *Ann Coleman, Mary Tomkins, Alice Ambrose*, and make them fast to the Carts Tail, and driving the Cart through your several Towns, to whip them upon their Naked Backs, and not exceeding Ten Stripes on each of them, in each Town; and so to convey them from Constable to Constable, till they come out of this Jurisdiction, as you will answer it at your peril. And this shall be your Warrant. Dated at *Dover, December the 23th, 1662.*

Per me Richard Walden.

Observe, Here are Eleven Towns in the Warrant, and from the first Town *Dover*, to the last Town *Dedham*, is about eighty Miles, and Ten Stripes on each of them in each Town, is One Hundred and Ten stripes a peice with a Whip made with three small single-hair twisted Cords, each of which being knotted, fit for the Priests Work to defend their Faith, and so laid on the naked Backs of the innocent *Quakers*, as if it were possible, the Knots might kiss the Bones, which cruel work was agreeable to the Priests exhorting their Drudges from these Scriptures, *Judg. 5. 23. Jer. 48. 10.* which Work was as far from the Work of God, in this day, as Heaven is from Hell, as may be read. *Luke 9. 54, 55, 56. Mat. 5. 44, 45, 46. Luke 6. 31, 32, 33. Mat. 13. 28, 29, 30. 2 Cor. 10. 3, 4, 5, 6.* but contrary to these Persecutors act, as we read, *John 8. 44. Mat. 6. 24. For his Servants they are whom they obey, Rom. 6. 16.* But as their laws were bloody

bloody and their execution Cruel and Barbarous, so hath God suffered—both he that drew the Warrant, with many more of his persecuting Brethren, to be destroyed, and their Riches consumed by the great Judgments of God upon them, as is more at large to be seen in the aforesaid late book, entitled *Truth held forth and maintained*, by Thomas Maule. And when the *Quakers* were commonly so whipt, with their torn Flesh and bloody backs, had about fifty miles to travel through the Wilderness Woods, before they came to their Friends at *Rode-Island*, and so hard weather with frost and snow, that divers People have been killed there-with in travelling between Town and Town, though but two or three Miles distant from each other.

*The Devil and the Priests, and all such Warrant Makers,
In full Communion are, with all such Church Pertakers.*

The Persecutors Law against the Kings good Subjects.

And if such Vagabond *Quakers* shall return again, then to be in the like manner apprehended, & conveyed as often as they shall be found within the limits of our Jurisdiction, provided every such Vagabond *Quaker* have been thrice convicted, and sent away, as aforesaid, and returning again into this Jurisdiction, shall be apprehended, and Committed by any Magistrate, as aforesaid, unto the house of Correction within the County, where he or she is found, until the next Court within that County, where if the Court Judge not meet to release them, they shall be branded with the Letter [R] on their left Shoulder, and be severely whipt, and sent away in manner as before.

Observe, hence you may understand, that the Law of these *Cain-like* spirited Vagabonds, did extend against every true Christian, as well as those called *Quakers*, found within their Jurisdiction to dissent from their Priests Worship, and to manifest a dislike
D. against

against their unrighteous Proceedings against the People of God and the Kings Subjects, which was tyrannical, cruel, bloody and barbarous, that if any Person (though the *Church of England*;) was found to petition to the King and Bishops to maintain their right, respecting their worship agreeable to the way of the *English Church*, it was accounted high Rebellion by these Persecutors so to do; for which Offence, no less then Imprisonment and three Hundred Pounds, would keep them from being hanged on the New-England gallows till dead, dead, and of this nature, by imprisonment and paying three hundred pounds apiece, was Dr. Child, Samuel Maverick, and other Merchants in Boston, kept from being hanged, for their being taken, with a Petition to send to England, as aforesaid. Of which when I come to give an account of the *English Church* being persecuted by these *New-England Free-men*, to do what they saw most pleasing to their Priests, shall the more speak relating to the aforesaid suffering of Dr. Child, Samuel Maverick, and others of the *Church of England* as aforesaid.

*From all Bloody Free-men, pray God deliver me,
They are for Hanging all, that one with them not be.*

The Persecutors Law against the Kings good Subjects.

And if after this he or she shall return again, then to be proceeded against as Incorrigible Rogues and Enemies to the common Peace, and shall immediately be apprehended and committed to the common Goal of the County, and the next Court of Assistants shall be brought to the Tryal, and proceeded against according to the former Law made 1658. for their punishment on Pain of Death. *Psalm 94. 20, 21.*

Obs. You may understand, that of this nature it hath been in all Ages to the People of God, for as it is written, *He that is born after the flesh, persecuteth him that is born after the Spirit, even so it is now, Gal. 4. 29.* and that the People are great sufferers as by these Laws, when they fall into the hands of Hypocrites, which pretend so much

to Religion, as did the wicked Jews to destroy the righteous in that day, which work (as we read in the holy Scriptures, Books of Martyrs, and the like true Histories) ever did, as now it doth, begin at the house of the persecuting Priests, who would have none live save those that are one with them in all things that tend to the upholding them with Money for preaching, which is made up with other mens words, whose Life and experience they witness nothing of, but at random make a sixt days Image with stolen words, with which they fright the People that know no better then to buy of their Ware, which further then they write it down, lose it before the next market day; such like is the preaching and teaching of every Hypocritical Hireling and Persecuting Priest, whose Doctrine does leaven every Persecutor of their Church to follow them in the like covetous practice, through whose Hypocrisie and Deceit many have been horribly cheated. Now if New-Englands Churches be not highly guilty of these things, as well as persecuting People to Death for Religion, then the People in Forreign Countries are the more to blame, to cry out at the sight of New-England Vessels, so much as they do against Persecutors, Deceit, Hypocrisie, false Doctrine, Surfeited Horses, and the like of stinking Fish, and other Cheats, with which it is common for Hypocrites and Persecutors to trade.

Hypocrisie Deceit is cloaked with Religion;

By men whose wicked Laws, for Blood do make provision;

No man more wicked then Persecutors be,

To find it true, in Scripture may it see. Mar. 23. 32 33-34 35 36

New-England Persecutors Laws against the King Subjects.

And for such Quakers as shall arise from amongst our selves, they shall be proceeded against as the former Law Anno 1658. doth provide, until they have been convicted by the Court of Assistants, and being convicted he or she shall then be banished the Jurisdiction, and if after that they shall return, and be found in any part of this Jurisdiction, then he or she so sentenced to banishment, shall

he proceeded against as those that are strangers and Vagabond Quakers, in manner as before expressed.

Obs. The Reader may hence understand, that as their Laws were bloody, the cruel nature of their unbeliving hard hearts, was in the execution of their Laws, agreeable therunto, who being bewitched (by a Company of hieling Priests) not to obey the Truth, were through obedience to wicked Spirits, mad after the Blood of the Innocent, that the devout Members of their Antichristian Church, did Act with that fury to the Quakers, as if they could never use too much Cruelty upon them, which was the more by the Priest-ridden Executioners, through the Priests pronouncing Woes and bitter Curses against all such as should fail in the neglect of their work for the Devil, against both Quakers, Baptists, and them of the Church of England as well as against all other Dissenters, which Curses they still back't with Scripture words, as aforesaid, *Judg. 5. 23. Jer. 48. 10.* which work (as the wicked did, so these pretended) was done by them for the honour of God, and glory of his Name, and that their Church was the purest Reformed Church of all other Christian Churches in the World, But if the purity of a Church consist in such wicked works as they have done by virtue of unrighteous Laws against the People of God, and the Kings Subjects, then it is manifest (by the length of time in the like cruel bloody Work) that their Mother Church of Rome is more purer than theirs. But if Persecution be the work of the Devil, (as by Scripture it is manifest so to be) then according to Christs own words, *they are Children of him whose work they do*; then it must consequently follow, that Romes Church, being the first under the Name Christian, found to persecute, that all under that name found to persecute, are her children, whom so often they call the great Whore.

*The Devil's Work not only done to Quakers,
But all Dissenters were in part Persecutors.*

New-England Persecutors Law against the Kings Subj. &c.

And it is further Ordered That whatsoever charge shall arise about apprehending, whipping, conveying, or otherwise about the *Quakers*, to be laid out by the Constable of such Town where it is expended, and to be repaid by the Treasurer, out of the next County Levy. And further ordered, That the Constables of their several Towns are hereby impowered, from time to time, to impress Cart, Oxen, and other Assistance, for the Execution of this Order. 1661.

Obs. The Reader may hence understand, That for the cloaking of the Devils Work they made all their unrighteous Warrants run in the Kings Name, as if he was the Author of their cruel Work against Dissenters, whereas it manifestly appears, both by the holy Scriptures, and also by the Kings Letter (a Copy of which will follow) That they had no Warrant, Precept or Command either from God or the King, but did wholly act and do according to their own Wills, which still remain the same, to work Mischief against both *Quakers*, *Baptists*, and the *Church of England* also, (as will hereafter evidently appear) but their Horns at present are shortened; and their Cloak begins to appear threed-bare, and now their Hypocrisie and Deceit will no longer hide their Wickedness from the King and People, whose Money out of the Treasury must serve to defray the Charge of the Devil's Work against the Kings good Subjects, who had taken from them, by the persecuting Churches in *New-England*, to the value of Twenty Thousand Pounds, for Fines imposed upon them, because Dissenters from their way of Worship, whose Priests and Rulers had also of their People yearly Sallarys, according to the same Proportion of the aforesaid Sum of twenty thousand Pounds, through which means, as these Persecutors lived at a high rate on that which others had laboured hard to get, went in threed-bare Coats, and their Families

in want of that which was their own, and devoured by this persecuting Crew aforesaid; whereby their great Oppression reached the whole People of the ordinary degree, even as a sweeping Rain, that clears all before it.

*Balaam's State is theirs, who for unrighteous Gain;
The People do Oppress, themselves for so maintain.*

*New-England Persecutors Laws against the Kings Subjects
Suspended (during their pleasure.)*

This Court heretofore, for some Reasons inducing, did judge meet to suspend the Execution of the Laws against Quakers, as such, so far as they respect corporal Punishment or Death, during the Courts pleasure.

Obs. That tho' these Persecutors saw there was cause to suspend their bloody Laws against the Kings good Subjects, so far as they did respect corporal Punishment or Death, yet it must be only during their own pleasure, not the Kings, no, they could not stoop to that. But whether they did not herein manifest a Spirit of Rebellion against God, the Kings Order (as by his Letter will appear) and the Laws of the *English Nation*, I leave others to judge. Now the occasion of procuring this Order from the King, was their great Cruelty in banishing sober honest People out of their Jurisdiction upon *Pain of Death*, if they returned; for as before is said of *Dr. Child*, *Samuell Maverick*, and other Merchants, whose Imprisonment and three hundred Pounds a piece, saved them from the *New-England Gallows*, and none, without the like hazard, might make complaint to *England*; but several banished Quakers adventured to lay their said suffering case before the King, whose merciful Ear heard their Cry, and took Compassion on his suffering Subjects, and forth-with stopt *New-England Persecutors* wicked hands from shedding more innocent Blood, being acquainted with their great Wickedness, and knowing the manner of their Spirits, by what they

their Brother *H. Peters, Pennor*, & other of their *N. England* Brethren had done both against his Father and himself, as by his Letter he begins with them, as afterwards it proved so to be, as a wise man with the *Tape Tile* or covering of a fair outside Building, whose inside is full of all manner of Deceit, and the Foundation thereof very dangerous, by degrees, in working down-wards, till he comes to the Foundation, which afterwards was wholly removed, through the loss of their Charter, which to them had been as an Idol Godd, in which they trusted as much as ever the People did in *Baal*; and if ever Silver and Gold procure such another, it may be at a high Rate, and they are like to be as cruel as before. But the *English Laws* are far before *New-England* Idols.

*God will not ever permit the Devils Power,
Nor wicked Men the Righteous to devour.*

A Copy of the King's Letter.

Charles R.

“**T**RUSTY and well beloved, We greet you well
 “ Having been informed that several of Our Sub-
 “ jects amongst you, called *Quakers*, have been
 “ and are Imprisoned by you, whereof some have been
 “ Executed, and others in danger to undergo the like, We
 “ have thought fit to signifie Our Pleasure in that behalf,
 “ for the future, and do hereby Require, That if there be
 “ any of those People called *Quakers* amongst you, now
 “ already condemned to suffer Death, or are Imprisoned,
 “ and obnoxious to the like Condemnation, You are to
 forbear

"forbear to proceed any further therein, but that you
 "forth-with send the said Persons, whether condemned or
 "imprisoned, over into this our Kingdom of England, to-
 "gether with their respective Crimes or Offences laid to
 "their Charge, to the end such course may be taken with
 "them here, as shall be agreeable to our Laws, and their
 "Demerits. And for so doing, these Our Letter shall be
 "your sufficient Warrant and Discharge.

Given at our Court at White-hall, the 9th day of Septemb.
 1661. in the 13th Year of Our Reign. Subscribed to
 Our trusty & well-beloved John Endicott, Esq; and to all
 and every other Governours of Our Plantation of New-
 England, and to all the Colonies thereunto belonging,
 that now are, or hereafter shall be; and to all and every
 the Ministers and Officers of Our said Plantation and Col-
 onies whatsoever within the Continent of New-England.

By His Majesty's Command,

W. Morris.

Obs. Now these Persecutors had nothing to charge these Innocent
 People with, but that they were *Quakers*, against whom they had
 provided a Law, but this Law was repugnant to the Laws of the
English Nation; and therefore upon the receipt of the Kings Letter,
 they durst do no other than set at liberty both them condemned to
 suffer Death, and those imprisoned also; but herein they did not
 obey the Kings Command; for he commanded them to send these
Quakers so imprisoned or condemned, over to England, with the
 particular Crimes laid to their charge; but this they would not
 do, and good reason why, they had no Crimes to lay to their
 Charge

Charge, But that they were *Quakers*. And being brought to this pinch, instead of sending a Ship load of *Quakers*, and a large Roll of their Crimes of Treason, Rebellion, Subversion of Government, &c. home to the King, they send a Ship load of Masts for a Present to the King, with a parcell of horrid Wicked Lyes against the *Quakers*; to defray the charge of which Present, the poor Inhabitants were severely Rated. After which their great Deceit and abominable Hypocrisie, the King came to find out, not only in doing as aforesaid, but upon many other accounts, too large here to relate; and before I conclude, enough against them will appear, to manifest their great Wickedness against God, the King and People. Yet notwithstanding all this, they could not long forbear their old work of Persecution, but soon put their Law in execution again; for the Kings Letter was dated, 1661. and they revived their old Law again in 1662. which was done more in obedience to the Devil, and to please their hireling Priests, than in honour to God, or respect to the King, against whom they did rebell in so doing, as appears by his Letter, and their not sending any of the *Quakers* over into the Kingdom of England, but instead thereof sent a Present with a parcell of Lyes, too large here to relate, and put their Law into Execution again, and as sharp, cruel and barbarous was the Execution (respecting corporal punishment) as formerly, though the Towns were not to be so many in which they were to be whipt, yet the Whip with three single hair twisted small Cords (each being knotted, fit for the Devil and Priests Work) was the same as before the Kings Letter came, and did so continue till near or about the time they lost their Idol, viz. their old Charter, on which was their dependance, above *GOD* or *KING*, as is manifested by their Works.

*Priests Rulers Masts for Ships, Deceit and Lyes withall,
 Poor People made to pay, for Presents to White-hall.*

*New-England Persecutors Laws against the Kings good Subjects,
(upon Complaint of the Priests) put into Execution again.*

NOW forasmuch as new Complaints are made to this Court, of such Persons abounding, especially in the Eastern parts, endeavouring to draw away others to that wicked Opinion, it is Ordered, That the last Law, *Tit. Vagabond Quakers, May 1661.* be hence-forth in force, in all respects, provided, their Whipping be but through three Towns, and the Magistrate or Commissioner signing the Warrant, shall appoint both the Towns, and number of Stripes in each Town to be given, 1662.

Obs. Here by comparing this their Date to their Law, with the date of the Kings Letter, how little regard they had to the Kings Mind and Will therein contained, which was, *whether condemned to suffer Death, or Imprisoned, or to suffer corporal Punishment, to forbear to proceed any further therein, but forthwith to send the said Persons over into the Nation of England, with the respective Crimes or Offences laid to their Charge, to the end such course might be taken with them, according to the Nature of the Offence, as should be agreeable to the English Laws.* Which express command of the King was but a small time minded by them; for upon their considering the cause some small time, proposed to themselves, that by virtue of their Idol Charter, they had as much Power in *New-England* as the King had in *Old-England*, and had they the like strength of Men and Shipping, would (no doubt) with-stand all Kings and Princes that should adventure to oppose their way; now had not I my self heard some of them say these things, durst not have charg'd it here upon them, to publick view; and for a further evidence of the same, witness their Proclaiming, (with a Trumpet before them,) against the Kings Commissioners in Boston, perswading the People, (as near as they

as they could) That their Commissions were made under a Hedge, with much more of the like Nature, too large here to relate.

*Priests Rulers bloody Work, on People hath brought Wq,
With their consent that silent were to have it so.
They'r Works of him that is of Hell,
'Gainst God and King all such Rebell.*

New-England Persecutors Law against the Kings Subjects.

Whereas it may be found amongst us, that mens Thresholds are set up by Gods Thresholds, and mens Posts by Gods Posts, especially in open Meetings of the *QUAKERS*, whole damnable Heresies, and abominable Idolatries are hereby promoted, imbraced and practised, to the Scandal of Religion, hazard of Souls and provocation of divine Jealousie against this People. For Prevention and Reformation whereof, it is Ordered by this Court, and the Authority thereof, That every Person found at a *Quakers* Meeting, shall be apprehended, *ex Officio*, by the Constable, and by Warrant from a Magistrate or Commissioner, shall be committed to the House of Correction, and there to have the Discipline of the House applied unto them, and to be kept to work with Bread and Water for three days together, and then to be released; or else shall pay a fine of five Pounds in Money, to the Country, for every such Offence; and all Constables neglecting their Duty, in not faithfully executing this Order, shall incur the Penalty of 5 *l.* upon conviction, one third part whereof to the Informer.

Obs. The Reader may here take Notice of one of these Persecutors many horrid and wicked Lyes, so proved by their Contradiction, who in their Preambles to their Laws, accuse the *Quakers* with keeping their Meetings private, yet at unawares in their *Bridewell* Law they charge the contrary; and though they pretend the sin is great, yet it may be bought off for five Pounds in Money, as often as they please; but the said Sum not being paid them by any one, they were much enraged thereat, finding their covetous design in making said Law, disappointed, because it reach no further than to punish them that were not free to pay 5 *l.* for being at a *Quakers* Meeting, as aforesaid, the Penalty of which Law several Merchants in *Boston* suffered, rather than to disobey God, by satisfying the lust of such covetous Priests and Rulers, who prefer the love of Money before punishing for that which themselves account so great sins, as by the Preamble of their Laws they pretend these above-mentioned to be,

*Their bloody Laws are almost done,
Which Work the Priests at first begun.*

*New-England Persecutors Preamble to their Laws against provoking
Evils, as they call them.*

Whereas the most wise & holy God for these several years past, hath not only warned us by his word, but chastized us with his Rod, inflicting upon us many general Judgments, but we have neither heard the word nor rod as we ought to be effectually humbled for our sins, to repent of them, hence it is the righteous God hath lightened our Calamity, and given Commission to the barbarous *Heathens* to rise up against us, and become a smart Rod and severe Scourge to us, in burning and depopulating several hope-
ful

ful Plantations, murdering many of our Inhabitants of all sorts, and seeming, as it were, to cast us off, and putting us to shame, and not going forth with our Arms, hereby speaking aloud to us, to search and try our ways, and turn again unto the Lord our God, from whom we have departed with great back-sliding

Obs. That to acknowledge the Truth is well, and well would it be indeed if they were found acknowledging the whole Truth, and to repent of shedding innocent Blood, which is the great sin of *New-England* Priests and Rulers, as also of the consenting Church Members thereof; but of this there is no mention made in their Preamble-confession of words, without Works of Truth and Righteousness to God and People, according as is at large manifest by their afore-mentioned Laws, the neglect of which Execution was by their Priests imputed to be the main cause of general Judgment to come upon them. But they use to say, *If all the Quakers were hanged, and all other Dissenters clear'd out of their Jurisdiction, then would their Land enjoy Peace:* Unto which Work the Rulers were bewitched, so far as the Devil was permitted to drive them, who were as willing to run, and to work they went against all Dissenters, and set forth a Book against the Baptists, entituled, *The Rise and Foundation of the cursed Sect of Annabaptists*, in which was as many Lyes as they use to gather for their Pulpit Work on the first Day against the *Quakers*, which Lyes to hear also costs the People Money.

*None are more blind than those that will not see,
The cause for which Gods general Judgments be.*

*New-England Persecutors Law against Provoking Evils, as they
call them.*

1. This Court apprehending there is too great a neglect of Discipline in the Churches, and especially respecting those

those that are their Children. through the non-acknowledgment of them, according to the Order of the Gospel, in watching over them, as well as Catechizing of them, inquiring into their spiritual states, that being brought to take hold of the Covenant, they may acknowledge, and be acknowledged, according to their relation to God and his Church, and their Obligation to be the Lords, and approve themselves so to be by a suitable Profession and Conversation; And do therefore solemnly recommend it unto the respective Elders and Brethren of the Churches throughout this Jurisdiction, to take effectual course for the Reformation therein.

Obs. By the afore-mentioned cruel bloody Laws against the People of God, what nature their Church Government was of, in which Covenant, the words, *Beware of the Leaven of the Pharisees*, was put of, and instead thereof they put in, *Beware of the Leaven of the Quakers*; for which see *Salem Church Covenant*, so called, caused to be so done by their high Priest, *John Higginson*, who in his preaching told the People, *The Quakers Light was a stinking Vapour from Hell*, with much more of the like, as was usual with him in his daily Preaching and Teaching against the *Quakers*, *Baptists*, and other Dissenters, this Old-Charter Priest, with other of his devout Church-Brethren in Iniquity, use to wish their Children might be Rogues and Whores, rather than *Quakers*; which was too nearly (tho' justly fulfilled upon many of them, as well as upon this old Priests, whose Daughter was highly accused of Witch-craft, and now maintained by the Parish. It is dreadful to consider what Wickedness is in mens hearts, to wish such horrid Wishes, as the *Jews* did, *Mat. 27. 25.* which justly came upon them, as upon these of the like Spirit.

*No Members Child, a Member then could be,
From Quakers Blood in all respects found free.*

New

New-England *Persecutors Laws against provoking Evils, as they call them.*

2. Whereas there is manifest Pride openly appearing amongst us, in that long hair is worn by some men, either their own, or the hair of others made into Perriwigs; and by some Women wearing Borders of Hair, and their cutting and curling, and laying out their Hair; which Practise doth prevail and increase, especially among the Younger sort. This Court doth declare against this evil Practise, as Offensive to them and divers sober *Christians* amongst us, and therefore do hereby Enact and Advise all Persons to use moderation in this respect. And further, to impower all Grand Juries to present to the County Courts all such Persons, whether Male or Female, whom they shall judge to exceed in the Premises; and the County Courts are authorized to proceed against such Delinquents, either by Admonition, or Fine, or Correction, according to their good Discretion.

Obs. That through the long continuance of Disobedience, which is as Rebellion, and the sin of Witchcraft, being highly guilty of Innocent Blood, these Persecutors had lost their Dominion over their own Families, who began to run into great Superfluity and Extravagancy of those things which were not comely, decent and of good Report, in which they did greatly increase, and now abound beyond all the Power of their Laws to restrain. Wherefore they may now see, their ungodly wicked Wishes are come both upon themselves and Children; for the Curse of the Lord remaineth in the House of them that have either actually or by consent been found before the Lord guilty of shedding Innocent Blood, Prov. 3. 33. Mal. 2. 1, 2, 3.

*From all evil Wishes, pray God deliver me,
And from all Wickedness me and mine keep free.*

Now-

N. England Persecutors Laws against proving Evils, as they call them.

3. Notwithstanding the wholsom Laws already made by this Court for the restraining Excess in Apparel, yet through the corruption in many, and neglect of due execution of those Laws, the evil of Pride in Apparel, both for costliness in the poorer sort, and vain new strange Fashions, both in Poor and Rich, with naked Breasts and Arms, or as it were pinned with the Addition of Superfluous Ribbands, both on Hair and Apparel, for redress whereof, it is Ordered by this Court, That the County Courts, from time to time, shall give strict Charge to present all such Persons, as they shall judge exceed in that kind; & if the grand Jury shall neglect their duty herein, the County Courts shall impose a Fine upon them at their own Discretion.

Obj. The outward Appearance of these Persecutors, by their *smooth* words & fair speeches, as also their short hair even or above their Ears, with high crownd Hats, peaked Beards, as likewise their two or three inch broad Bands, and their Apparel agreeable thereunto, by which they appeared in the outward, like men differing from all other people whatsoever, which with their Priests daily preaching, and their often loud praying, and their works not agreeable with their words, were by their fruits manifested to be men of the like Spirit whom Christ bid beware of, *Mat. 7. 15.* which the more to be accounted *good Christians*, under which name they pretended all their proceedings against the evil of pride, to be for the honour of God, and the good of the People Souls, when on the contrary it appears otherwise, by their selling that which themselves account sin, for money, which doth clearly manifest their work to be done in honour to themselves, whose love is to the Peoples Money, for the satisfying their own covetous Desires; which work doth manifest Covetousness, Pride and Oppression.

and Oppression in such Priests and Rulers that eat up the sin of the People, *Hos. 4. 8. 9. Micah 3. 11.*

*Gods Cause is that to which they do pretend,
But all men may see, Money is their end.*

*New-England Persecutors Laws against provoking Evils, as they
call them.*

And it is further ordered, That the County Court, single Magistrate or Commissioners Court in *Boston*, have hereby Power to summons all such persons so offending, before them, and for the first Offence to admonish them, and for each offence of that kind afterwards to impose a fine of Ten Shillings upon them, or if unable to pay, to inflict such punishment as shall be by them thought most suitable to the nature of the Offence ; and the same Judges above-named are hereby impowered to judge of, and execute the Laws already extant against such Excess.

Obs. Whipping, or the like punishment, was only to such persons unable to pay their Fine, though the offence was no breach of any *English Law*, but these Sin-fellers Laws are distinct from all the Laws of other Nations that I have read or heard of, and indeed, in most things their Doctrines, Principles and Practices the same, which are not only condemned by all true Christians, but also by the *Indians, Turks* and other moral *Heathens*, who abhor the practice of living upon the Fines of people not found to transgress the Law or Laws of their Nation, as these *New-England* Priests and Rulers do, whose income for such like things, by them impured to the Peoples transgressing such like Laws as above said, is no less then Twelve Hundred Pounds a year, besides fifteen hundred Pounds a year from Persons chiefly of their own Churches, for the sin of uncleanness, as also some years, no less then forty Hundred Pounds a year for Fires, which they

they compelled from the people of God, and the Kings good Subjects dissenting from their Priests Worship, with which, and ten Thousand Pounds yearly paid the Priests for preaching, and as much yearly paid the Rulers for making Laws and Judging; all which came out of the poor Peoples labour within the bounds of New-Englands Priests and Rulers.

*Where men can make what Laws they please,
Such Priests and Rulers live at ease.*

*New-England Persecutors Laws against provoking Evils, as they
call them.*

It is ordered by this Court. That no person within this Jurisdiction, nor any of their Relations depending upon them, whose visible Estates, real and personal, shall not exceed the true value of two hundred Pounds, shall not wear any Gold or Silver Buttons, or Gold or Silver Lace, or Bone Lace above two Shillings *per yard*, or Silk Hoods, or Silk Scarfs, Points or Ribbands, or great Boots, upon the penalty of ten Shillings for every such Offence.

And further ordered by the Authority aforesaid, That the Select men of every Town, are hereby impowered, enabled and required to assess every such Person so offending, in any of the Particulars above-mentioned, in the Country Rates, at two hundred Pounds Estates, according as such men pay to whom such apparel is allowed. Always provided, That this Law shall not extend to the Restraint of any Magistrate, or publick Officer of this Jurisdiction, their Wives and Children, who are left to their own discretion in wearing Apparel, or any settled Military Officer, or Souldier in the time of Military Service, or any other whose Education and imployment have been above the ordinary

ordinary Degree, or whose Estates have been considerable, though now decayed; 1651.

It is further ordered and Enacted by this Court, and the Authority thereof, that all Persons within this Jurisdiction that shall wear any Apparelexceeding their quality and Condition of their Persons or Estates, and either of these be so Judged by the Grand Jury and County Court of that shire where such complaint is made, all such Persons being convicted, shall for the first Offence be admonished, for the second Offence pay a Fine of twenty Shillings, for the third Offence forty Shillings a time, and so following as the Offences are multiplied, to pay forty Shillings a time to the Treasurer of that County.

And further ordered, That if any Taylor shall make or fashion any Garment for Children or Servants contrary to the mind and order of their Parents or Governours, every such Taylor shall for the first Offence be admonished, and for the second Offence, forfeit double the value of such Apparel or Garment as he shall make or fashion contrary to the mind and order of such Parents or Governours, as aforesaid, the one half thereof to the Owner, and the other half to the Country. And all Grand-Jurys are hereby enjoined to present all those whom they shall judge breakers of this Order. 1662.

Obs. That in the year aforesaid, 1662: through the Priests advice, they were hot in persecuting both *Quakers*, *Baptists*, and all other Dissenters, thinking thereby to fine and whip the *Christians* from their

their Religion, which according to the advice of their hireling Priests, being in hopes to do, that when they had so done, and overcome the aforesaid provoking evils of Pride in Apparel, that God would the more hear their loud Prayers, and remove his great Judgments from amongst them; for it is certainly true, my self is witness to the same, that have often heard them say, That Gods Judgments would never remove from amongst them, till all the Quakers and other Dissenters were hanged, or cleared out of their Jurisdiction. And for another Instance, I once was present, when Thomas Maule of Salem came to one of the aforesaid Rulers, for a Warrant to search for one hundred Pounds worth of Silks and other rich Goods stole out of his shop the night before, to whom this Ruler answered, He would grant him no Warrant, but would complain to the Court of any man that did grant him a Warrant to search for his Goods. Moreover, in my hearing said to him, If a man knock you on the head, or hang you, the recompence is in your own hands; for you are not to be protected by the Laws of this Government. This was the Justice of this great Ruler and Church Member, free of their Body Politick, as they call themselves, whose Laws allow that Apparel to themselves which to others they impute the wearing of, to be one of the provoking Evils; for which Offence (as they call it) the Offender (by their Law) must be equally rated with such to whom the Law allows the said Apparel, as also to pay 40 s. a time, as the Offences multiply, and if not able to pay, then to be punished.

*Pride, Oppression and Covetousness abound,
All which by Priests and Rulers Law is found.*

*New-England Persecutors Laws against provoking Evils, as
they call them.*

Whereas there is much Prophaneness amongst us, in Persons turning their backs upon the publick Worship before it be finished, and the blessing pronounced, It is Ordered by this Court, That the Officers of the Churches,

or

or select men, shall take care to prevent such Disorders, by appointing Persons to shut the Meeting-house Doors, or any other meet way to attain the end.

Obs. The time was now near at hand in which all their wicked Works against Dissenters, as well as on other accounts, came to be thoroughly looked into by the King and Powers in *England*, who found their Unrighteousness so great, that, as before related, their building began apace to be overthrown, which People perceiving, many of the Priests Hearers began to give little heed or regard to their Idol Worship, to which they had been so long kept for divers years, merely by the strength of unrighteous Laws; and now at this time finding the Priests and Rulers strength to confide in little more besides the Meeting-house Doors, in a little time after they had been in Meeting, were willing to depart, without hearing any more of the Priests long-winded Railing against the *Baptists*, *Quakers*, and all other Dissenters; for which cause, I say, many Persons turning their backs upon the Worship before it was finished, and the Money-blessing pronounced, the Priests Money Box, always when done, held out by one of the Church Officers, would fall much short of the Priests pay for his Sermon, to what it use to do, when their cruel Laws were in more force than at this time; but the strength of their Meeting-house Doors, did at length also fail; yet at times, as the evil Spirit moved in them, they must run whom the Devil permits to drive into such Unrighteousness, would be afflicting one Dissenter or another, especially by Fines, which by Cart loads of Corn I have then seen the Priests drudges fetch from the People called *Baptists*, as also Goods and Cattle from others.

*It was Prophaneness, as these Persecutors say,
I find the Cause, the Priests did want more pay:*

New

*Old Charter Magistrates Hypocrisie, with an Instance of their
Deceit and Cheat amongst themselves, at their General High-Court
of Injustice to others.*

An eminent Merchant in *Boston*, who is said to have erected the Town-House at his own charge, besides several other considerable Gifts to publick Uses, he kept an honest sober young Man to sell his Merchandize, and its like somewhat differing in Judgment from their Priests way of Worship; he through a mistake sold a Bridle for something more than was allowed by these Rulers for men to advance on the Shilling; and being complained of was fined a great Sum of Money, and besides was ordered to stand one hour in a publick Place with the Bridle in his Chaps; and the Fine was divided amongst the Magistrates, as one of them testified, who being out of Court at the time when the Division was made, was by his Brethren in Iniquity defrauded of his share, who was so offended at the same, that he openly complained of the Wrong he had received by his Brethren in this matter.

Obs. You may perceive, that these Old Charter-men had strange kind of Laws, whereby to enrich themselves and impoverish others, as is already proved by their aforesaid unrighteous Laws, so also by this it appears to agree with the same, That no Merchant must advance more than 4 d. profit in the Shilling, for Goods from *England*, by means of which Law their Cloathing and Necessaries were to them, & all of their way, at a cheap rate; for themselves were only Merchants of Law, and their Priests Merchants of that which they call their Gospel; which Law is their Wills, and their
Gospel

Gospel other mens Lines made ready to their hands; but the Laws of the English Nation are otherwise, and the true Gospel, to them that believe, is the Power of God to Salvation.

*By Religion, with Deceit,
Makes Hypocrites to be a Cheat.*

A brief Account of some of the Three Hundred and Nine Persons that suffered Persecution under the Anti-christian Power of the New-England Church, besides those four Servants of the Lord cruelly Murthered by a Law made at the Rulers and Priests high Court of Injustice against Dissenters found within their Jurisdiction belonging to Boston, which are as followeth, viz.

Nicholas Upshall, an old Man full of Years, seeing their Cruelty to the harmless Quakers, and that they had condemned some of them to dye, both he and elder Wisewell, or otherwise Deacon Wisewell, Members of the Church in Boston, bore their Testimonies in publick against their Brethrens horrid Cruelty to the said Quakers. And the said Upshall declared, That he did look at it as a sad fore-runner of some heavy Judgment to follow upon the Country; Which they took so ill at his hands, that they fined him Twenty Pounds, and three Pound more at another of their Courts, for not coming to their Meeting, and would not abate him one Grote, but imprisoned him; and then banished him on pain of Death; which was done in a time of such extream bitter Weather for Frost, Snow and Cold, that had not the Heathen Indians in the Wilderness Woods taken compassion on his Misery, for the winter Season, he in all likelihood had perished, though he had then in Boston a good Estate in Houses and Land, Goods and Money, as also Wife and Children,

Children, but not suffered to come unto him, nor he to them but more of his Sufferings are at large related in the Books of the *Quakers* Suffering Persecution under the Anti-Christian Power of the *New-England* Church, and so proved to be by their fore-going Laws. And more of their Cruelty will here follow.

The next I shall mention is *Anne Burden*, whose Husband being dead, and having left Money due to him from several in *New-England*, his said Widdow came into their Jurisdiction to get in the said Debts, for the use of her self and Children. Now these Persecutors had nothing to charge her with, but that she was a plain *Quaker*, and for that, and coming into their Jurisdiction, she must abide the Penalty of their Law, and which they executed upon her, and then sent her away without getting in her just Debts, for which she came into their Jurisdiction. Which was one of their inventions to pay Debts to Dissenters with, especially the *Quakers*.

Christopher Holder and *John Copeland*, men of good Estates, and of good Life amongst men, for being of those called *Quakers*, and coming into their Jurisdiction, and declaring the Truth, were cruelly whipt with their old wonted Whip of three fold Cords, each being well knotted, fit for their Church work, where with their Member Whipper gave each of these men Thirty Stripes a piece, which were so cruelly laid on, that at the sight of their torn flesh and bloody backs, a tender-hearted Person fell down dead; after they had been thus whipt, they were put into Bridewell, and there kept for three days without Bread or Water; and with their wounded backs were forced to lie on the Boards without Bed or Straw; and for Nine Weeks were kept close Prisoners, where none, except the Goaler (that devout Member) could come unto them. After which, both they and *Coll. Rows's* Son of *Barbadoes* had their Ears cut by the Member of their Peace, viz. the common Hang-man. Now the reason why *John Rows* escaped with the cutting his Ears only, was the kindness they had for him, in respect to the knowledge they had of his Father, and his being a Gentleman, as is more at large in the said Book of Sufferings.

Mary Clark, a Merchants VVife in *London*, who for being called a *Quaker*, and coming into their Jurisdiction, must undergo their Law, though a Mother of Children and tender of Body, to which they had no regard, but after their manner imprisoned her for twelve VWeeks, and with their Church VVhip, fitted as aforesaid, for their Priests work, gave her weak tender Body twenty cruel Stripes, which was the more harder laid on by reason of their Hirelings saying, *The Quakers did not flinch for their being so whipt, because the Devil was got between the skin and the flesh, or the flesh and the Bone*; but more of this is to be seen in the Book of Sufferings, under the Anti-christian Power of *New-Englands* Priests and Rulers.

Lawrence Southwick and his VVife, an antient grave couple, either one or both of them being Members of their Church in *Salem*, who in good Nature differed from most part of the said Church, for their entertaining some strangers called *Quakers*, were fined, and their Goods taken away; besides, their Sons and Daughters were great Sufferers, by long Imprisonment and cruel VWhipping, as also, they had their Goods taken away by the Priests Drudges, and some of the said *Southwicks* Children were ordered to be sold for Bond-slaves; and he and his VVife, and Son *Josiah*, either the one or all three of them were banished the Jurisdiction upon pain of Death.

Horred Gardner, a Mother of many Childreu, & a young VVoman with her, having a young Infant at the Breast, both which VVomen were imprisoned and cruelly whipt, with more of the like Cruelty, as is to be seen in the said Book of Sufferings.

Richard Dowdney, An honest harmless Man, tho' after the *Romish* Invention, was committed to Prison and whipt, after their usual manner, with thirty Stripes, with which his flesh was so torn and cut in pieces, that many People lamented at the sight thereof, that such an innocent man as he was should be so horribly abused, as in said Book of Sufferings is more at large to be seen.

Sarah Gibbins and *Dorothy Waugh*, two young V Women, for being of those called *Quakers*, and coming into their Jurisdiction, had for their entertainment in *Boston*, the flesh of their backs beaten to pieces by their Priests chief V Vorkman, viz. the Executioner of their Law at their Gallows, and when so whipt was by another Member of their Churches Peace, viz. their Goaler, shut up in a close Room, where none was suffered to come unto them, and there kept three days together without all manner of Food. And at another time kept them eight days without all manner of Provision; and had not the Lord preserved them at this time, beyond what men of themselves are able to do, they had perished under the Cruelty of the *New-England Church*; their said Sufferings are more at large to be seen in the said Book of Sufferings.

William Shattock, an Inhabitant in *Boston*, for being one first day found in his House alone, was by one of the Priests drudges carried to their House of Oppression, for entertaining of Strangers; and in the time of his being kept there with the like whipping, some of the Priests crew endeavoured to perswade his Wife wholly to leave him, and that they would place out his Children to Masters of Families, that tended their Meetings, whose suffering is more at large to be seen in the said Book of Sufferings.

Thomas Harris, for declaring against Pride and Oppression (which the guilty proud Oppressors itching Ears could not endure to hear) was committed to their House of Oppression, where the Goaler (that devout Member of their Church shut him up, and kept him eleven days, five of which he kept him without Bread; and though he had before been cruelly whipt, yet this merciless Wretch gave his Weak bruised Body Twenty blows with a pitched Rope, whose sufferings are more at large to be seen in the *Quakers* book of sufferings, as aforesaid.

Several Innocent Women called *Quakers*, had their Bodies searched for *Witches*, which work was done by the old Memoer women,

women, with such cruelty to their Bodies, that one of the Women said, she did not the like trouble undergo in bearing and bringing forth five Children, besides what more they suffered under the power of those who were as free to run as the Devil was to drive them to perform his lust in the doing the aforesaid Anti-christian work, of which more is to be seen in the aforesaid Books of the *Quakers* suffering under the Anti-christian power of *New-Englands* Churches.

William Brend, for coming into *Bostons* Jurisdiction, where all the aforesaid work of Anti-christ was acted and done, and for being one of them called a *Quaker*, and declaring the Truth, was cruelly whipt, and shut up into close Prison, where the Goaler and devout Member of their Church, lockt his Neck and Heels together, so close that there was only room for the Lock to go between, in which manner he kept him sixteen hours, and then gave his weak bruised Body One Hundred and Seventeen Blows with a pitched Rope; having thus beaten him for dead, an out cry was among the People, That the Goaler had killed a man; which to appease the People, bills were set upon the Prison doors, and else where, That the Goaler should be dealt with; but said *Brends* coming to life again, (though the Doctors said, it would be admirable if he did recover, for his flesh was beaten into a meer Gelly of Blood, however, as God would have it, he came to recover again, then to prevent the Goalers being punished for this his great peice of Wickedness to said *Brend*, *John Horton* their chief high Priest said, if *William Brend* will endeavour to beat our Gospel Ordinances black and blew, it was just upon him if he was beaten black and blue; and withall in said Book, that his counsel was to his Church-Brethren in Iniquity, To put off the Bear skin, and put on the Fox Skin; which indeed is hireling Priest like, the more to deceive poor ignorant People, of whom God hath opened the Eyes of many, by which they see hirelings deceit.

William Robinson a Merchant, *Marmaduke Stevenson*, and *William Ladda*, as informed the one a clother the other a husband man, and *Mary Dier* wife to *Mr Dier* of *Rode Island*, all which four were

great sufferers in Bostons Jurisdiction under the cruel bloody hands of the Church Members, before they drove them with great number of their Priests club men to their bloody altar, and many more by the Priests and Rulers with their consenting Members in Iniquity, were intended to be sacrificed an offering to their Anger and Revenge, had not the Kings Letter as aforesaid, stopt their bloody hands, and when the Priests drudges, with their many Swords, Staves, Guns and Drums to drown the Testimony of the Lords Servants from being heard among the People, had drove them to their Bloody Altar, where they chearfully delivered up their Lives for the Truth of God and Testimony of Jesus, which was to the beholders Admiration, and great rage of their Persecutors; when they were executed they cut down their Bodies, letting them fall, to the breaking the Skulls of some, and ripped off their Shirts, dragging their naked Bodies either by the heels, or with a Rope, and as they dragged them, gnashed their Teeth with meer Madness, as they went on with their work of dragging their Bodies to a filthy stinking Pit, into which they threw some of their naked Bodies, and never would grant their Freinds liberty to secure their bodies from Ravenous Creatures, by putting about the place any manner of fence whatsoever.

Seeing the Wickedness of these Persecutors to be great, and their Lyes against the People of God many, I shall here give one Instance of the many which might be produced to prove them lyars that say *The Quakers might have had their liberty to have been gone, but would not accept it; therefore say such Lyers, they were accassary to their own Death.* But to prove the contrary here is the copy of a Merchants letter in print, who was no *Quaker* but an eye and ear witness to what follows, viz.

Boston, the 26th of March, 1661.

ON the 14th of this Instant here was one *William Leddra* put to Death. The People of the Town cold

told me, he might go away if he would; but when I made further enquiry, I heard the Marshall say, that he was chained in Prison from the time he was condemned, to the day of Execution. I am not of his Opinion, but yet truly me thought the Lord did mightily appear in the Man. I goes to one of the Magistrates of Cambridge, who had been of the Court that condemned him, as he told me himself; and I asked him by what Rule he did it? he answered me, *That he was a Rogue, a very Rogue.* But what is this to the Question, said I? Where is your Rule? He said, *He had abused Authority.* Then I goes to the man and asked him, Whether he did not look on it as a breach of Rule, to slight and undervalue Authority? and said, *That Paul gave Festus the Title of Honour, though he were a Heathen; I do not say, those Magistrates are Heathens.* I saw then when the Man was on the Ladder, he looked on me, and called me *Friend*, and said, *Know, that this day I am willing to offer up my Life for the Witness of Jesus.* Then I desired leave of one of the Officers to speak; I said, *Gentlemen, am a stranger both to your Persons and Country, and yet a Friend to both* (and I cryed aloud) *for the Lords sake take not away the mans Life:* I said, *Remember Gamaliels counsel to the Jews, If this be of God it will stand, if not, it will come to Nothing; but be care ul you be not found fighters against God.* And the Captain said, *Why had not you come to the Prison.* And the reason was, because I heard the Man might go if he would, and therefore I called him down from the Tree, *Come down William,* said I, *you may go away if you will.* Then Capt. Oliver said, it was

no such matter, and asked me, what I had to do with it, and besides, told me to be gone. I told him, I was willing, for I cannot endure to see this. And when I was in the Town, some did seem to sympathize my Grief, but I told them, they had no Warrant from the Word of God, nor President from our Country, nor Power from his Majesty to hang the man. I rest,

Your Friend,

THOMAS WILKY.

Samuell Shattock, Joshua Bufsum, John Small, John Burton, John Smith, Edward Wharton, Samuell Gaskill, Danell Southwick, his Father and Mother, Sisters and Brother, and John Kitchin and his Wife, with others in Salem, were great Sufferers by these Persecutors, both by long Imprisonment, cruel Whipping, loss of abundance of Goods & Cattle, besides Land of John Smiths, and several banished upon pain of Death, and others of them ordered to be sold for Bond-slaves; all these were of Salem, and more of the same Town suffered much.

Obs. By the fore going Lines the Reader may perceive how they have Persecuted all persons differing in Judgment from the way of their Priests Worship. In the next place I shall here Instance a little relating to what them of the *Church of England* suffered; by which the Reader may the better understand their bold attempts, who neither fear God nor regard King or Bishops. First, you note the manner of settling their Courts, viz. the manner was and yet is, at the opening of their Courts to have some one or more of their Priests to pray, and to make tedious long insipid Graces, as they call them, before and after Meals, as also to consult what Penalties and Sufferings were most fit to be inflicted on Offenders against their Arbitrary and unjust Laws, and especially against any that were found to dissent from their way of Worship, in which case the Priests Advice would commonly be, to lay on load enough, and

and the Advice was believed to be sanctified, though at the same time, they could not but understand they drank the Wine of the condemned, so expressly charged as a sin on the Magistrates, Rulers and Priests of *Jerusalem*, of no small provocation to the holy One of *Israel*, though the matter in Controversy relating to such as dissented from their Priests Worship, was no matter of Offence against the Law of God, nor the Laws of the *English Nation*, notwithstanding they minded not, but would proceed, according to their own wills without respect to any, no, not so much as to the *Church of England*, of which many suffered under the *New-England Church*, which pretended to make no separation in point of Faith and Doctrine, as witness that Letter of their fore fathers and Leaders into this Land, from on board the *Arrabella*, to the Bishops and Fathers of the *Church of England*, calling them Brethren, and begging their Prayers, and as who would know more of it, let them see it in a little book printed at Boston by *Joshua Scottoway*, about the year 1693. remarkable in that it is set forth by a Member of their own Communion, but how well they carried it to the *Church of England*, and its Sons, these few of the many Instances which might be produced, may sufficiently evidence against them, that they spared not any found to dissent from their Priests way of Worship, as for Instance, Dr. *Childs*, *Samuel Maverick* and other Merchants, of whom I have before hinted, were of the way of worship of the *English Church*, and by these Persecutors cruel Laws, were not suffered to have the least benefit of or by that Worship; and being wholly denied of their priviledge, belonging to the Worship of the *Church of England*, they were found to Petition to *England* for the maintaining their Right in *Boston*, but so soon as this was known to the Persecutors, they impeacht the aforesaid Persons of High Rebellion, for attempting the same, and forth-with imprisoned them, and fined each of them three hundred Pounds, the which Money was the means of their escaping the *New-England Church Members Gallows*, which was not only for Murderers, and the like, but also for those that dissented from their Priests Worship, and were found to Petition to *England* for freedom and liberty of the *English Churches* way of Worship, as of

the like Nature more will appear against these Persecutors by what follows.

2. The next was their aim to punish Mr. *Jordan*, who was a Preacher according to the way of the *English Church*, but he living in *Ferdinando Georges* Patent, they were fain to use much of their deceit to get him to *Boston*, which by deceit was at last on this wise performed, by one of their Brethren in Iniquity, who with a small Vessel traded in the place where the said Mr. *Jordan* preached, he pretended great kindness to this Mr. *Jordan*, and withal invited him aboard his Vessel to feast it, and when he had got the antient Gentleman aboard, brought him Prisoner to *Boston*, and there delivered him into the hands of these persecuting Priests and Rulers, who, for his preaching and baptizing according to the way of the *English Church*, they imprisoned, and fined him in a great Sum of Money. The story is large, and would swell this small Book beyond its intended Bulk, to relate it at large.

3. Then again, about the Year 1684. when their Charter was even sick at heart, and ready to expire, yet they could not forbear dabbling in their old dirty puddle of Persecution; for at that time a Young Man, who had been ordained by the Bishop of *London* to preach at *Carolina*, where being sickly, was advised to remove and change the air, whereupon he came to *Boston*, and was civilly entertained by some *Old England* men; and after some time recovering his Health, he came to be known to be a Minister of the *Church of England*, and for that he was a Master of the *French Language*, he was by some *French Protestants*, and others of the *Church of England* recommended to a poor and dark Corner of the Province, to preach to a small number of poor People, amongst whom he passed some few Moneths before the persecuting Priests found him out; but at last hearing that he preached & baptized according to the way of the *Church of England*, they stirred up the Magistrates against him, who were at their beck, and soon sent a Constable, who beset his Longing, and required him to desist from his preaching, &c. at his peril; but he knowing on what foot he stood

Good, continued his preaching and baptizing, according to his Commission from the Bishop of *London*, till at length he was threatned with Whipping, and understanding that the Constables had Warrants from the persecuting Magistrates to seize him, and for that end beset his Lodging; whereupon he returned privately to *Carolina*.

4. Nor were the Affronts offered to *Robert Ratcliffe*, the first established Minister of the *Church of England* in *Boston*, to be passed in silence: He came over in the Year 1686. with Authority from the Crown of *England* to establish a Church in *Boston*; this mans meekness and Sobriety was sufficiently known, yet were his Affronts many, by which they sought to weary him out, not only by personal Abuses and publick Injuries, in breaking the Church Windows, tearing the service Book, making Crosses of Mans Dung on the Doors, and filling the Key-holes with the same, but also seized his Clark, and compelled him to Prison in a Wheel barrow, of which nature they acted many abuses against the aforesaid and his Church, insomuch that no Minister longer being able to endure their horrid Anti-christian Abuses which did more dayly increase against him and his Church, was necessitated (after about four years stay amongst them) to leave his Charge, and go for *England*, where the late Queen preferred him to a living.

5. And as a farther sign of their hatred to that Church, at the time of the Revolution, they Imprisoned three Gentlemen, Members thereof, without any charge against them or since, save that they had officiated as Justices of the Peace under the Kings Commission, and although they Joyned with eight or ten more of their own Church Members, who sate and Joynly acted with them in the same County, yet could find no complaint against their own Church Members; so apparently partial were they to their own party, and violent to others, by which (as aforesaid) though not the thousand part of what might be brought against them of their great Wickedness against the People of God and the Kings Subjects, yet with a little more of the like nature to be added herunto,

will by their works be sufficient to the understanding of every true Christian, That the *New-England Church* is not the true Church of Christ, that worship him in the Spirit and in the Truth, viz. *John 4.24.*

Having thus mentioned some of the abuses offered to some Members of the *Church of England*, I shall now draw Conclusion so soon I have given a short account of the Tryal of *Thomas Maule* of *Salem*, about his Book, call'd *Truth held forth*, &c. I shall begin thus, viz.

Thomas Maule, a Young Man about twelve years of Age, came from *England* to the Island of *Barbadoes*, and from thence (for his health sake) came to *New-England*, where hearing much preaching and loud praying; he began to think with himself, what manner of People are these? whose Streets ring with the noise of Preaching and Praying; and having lived amongst them about three years he did experience their words to be good, but by their works to have no good hearts; at the end of which time he removed himself to another of their Towns, called *Salem*, where he found the Church Members to be in all respects (as to Religion) one with them in the other Towns of their Jurisdiction; but in *Salem* he found a People of few words and good works, agreeable thereunto, with which people he Joyned; by keeping to their Meetings, which so enraged the Church Members, that with their Priests, they stirred up the Rulers against him, and fined the man where he kept fifty Pounds for entertaining him; after which for his keeping open shop upon one of their fast days, and speaking the Truth, against their Priests railing against the *Quakers*, and the like, they five times imprisond him, thrice took away his goods, and thrice cruelly whipt him, besides their many other Abuses, and also accusing him of posting his Books on the first day of the week, but he affirming the contrary, and though two evil minded persons, whereof one was a Thief, who then unknown had stolen Goods in her keeping, both which did say he posted Books, as aforesaid, notwithstanding it being utterly false, and the evidence of no credit,

yet recorded they him a Lyar, when he had spoken no other but the Truth relating to the same, shall now proceed to the sum and as aforesaid. From which I shall now proceed to the Sum and substance of his late Trial, which was writ by a hand then present in their Courts, as followeth.

The Copy of their Warrant

Province of the Massachusetts Bay.

TO the Sheriffe of the County of *Essex*, his under Sheriffe or Deputy, greeting. Whereas there is lying before the honourable Lieutenant Governour and Council a printed Pamphlet, entituled, *Truth held forth and maintained*, & put forth in the name of *Thomas Maule*, said to be *Thomas Maules* of *Salem* within your County, & published without Licence of Authority, in which is contained many notorious and wicked Lyes, and Slanders, not only upon private Persons, but also upon Government, and likewise divers corrupt and pernicious Doctrines utterly subversive of the true Christian and professed Faith.

These are therefore in his Majesties Name to Will and require you forthwith to make search in the House of the said *Maule*, and where else you shall be informed any of the said Pamphlets are, or may be found, seize and secure all that you shall find thereof, and to cause the said *Thomas Maule* to appear before the Lieutenant Governour and Council, at the Council Chamber in *Boston*, upon *Thirsd*ay the 19th Currant, to answer what shall be objected against him, on his Majesties behalf. In the Premises hereof fail

not, making return of this Warrant with your doings therein.

Dated at the Council Chamber in *Boston*, December 12th, 1695. By Command of the Lieutenant Governour & Council.

Isaac Addition, Secretary

A true Copy, attested by *George Curwin*, Sheriff.

A Copy of the Return of their Warrant.

Salem December 14th, 1695.

According to the within Warrant, I have been at the Houle of *Thomas Maule*, and there have found thirty one of said Pamphlets, and them secured, as required, and have seized the said *Maule*, and delivered him to the keeper of their Majesties Goal in *Salem*, there to be secured, in order to his appearance at the time and Place within mentioned, and have sent the said *Thomas Maule* by the bearer *Jeremiah Neale*, to answer as within exprest, which *Jeremiah Neale* I do constitute and appoint to be my lawful Deputy, to make return of this Warrant, with the Body of said *Maule*, and to act in all things which shall be further ordered relating to me concerning the within Warrant.

George Curwin, Sheriff.

This is a true Copy of the Original
Return, attested By *Jeremiah Neale*,
Sheriff-Deputy.

Thomas

Thomas Maule being brought by the said *Neale*, and said *Goaler* out of *Salem County*, into *Boston County*, where appearing at the Council Chamber, before the said Governour and Council, who put divers Insnaring Questions to said *Maule*.

He made this Reply, That no righteous Law did bind or injoyn him to answer further then he saw good, and that they had not acted agreeable to Law, in compelling him into their County, to stand tryal before them, who in the case were not his equal Judges, and if they did intend to proceed against him, he did expect the benefit of the Kings Laws, which did allow his Judges to be *Twelve men* of his *Equals*, belonging to the same County he was of. The which being consented to, four hundred Pounds Bond was given for his appearance to answer them at their High Court of Injustice against him, at *Ipswich* the 19th of the 3d Month *May*, 1696. But before said *Maule* came to his Tryal they Imprisoned him and sacrificed sixteen pounds worth of his Books, a burnt Offering to their Anger and Revenge, though upon his Tryal the Jury could not find him in the least guilty of any evil fact, relating to their Charge about his Book.

The time of the Courts setting being come, said *Maule* was called to his Tryal before *Thomas Danford*, *Elisha Cook* and *Samuell Sewal*, three of the Council, and Judges of this Court, who demanded of *Thomas Maule*, If he did own that Book, imputed, Truth held forth and maintained, &c. to be of his putting forth?

To which he said, The outside of the Book did not fully manifest to him what the inside thereof did contain. The Book being given to him, when he had lookt it throw, return'd it again, with this answer, That all Printed in the Book, he did own to be Truths, which he did vindicate & maintain, excepting the Printers Errors, and some mistakes occasioned through Authors, which were common to good Books.

Then Judge *Danford* said, You are to answer for Printing this Book without Licence of Authority.

To which said *Maule* answered, That if he were accountable for so doing, it was not to them, but to the Bishops of the English Church, and the King did allow him the same liberty to have his Book

Book printed, as they did to any of their subjects, which seperated or dissented from their way of Worship.

Then Judge Cook said, *You are to answer for publishing your Book in this Government without the Lisence of the present Authority.*

To which said *Maul* replied, The Government is the Kings, or ought so to be, and the Books are my own Goods, who as an English Merchant have good right by the Kings Laws to dispose of my Goods in any of the Kings Plantations,

Then *Anthony Chickley*, the Kings Attorney said, *Your Books are not lawful goods to be disposed of amongst the People, because they contain notorious wicked Lyes against the Churches and Government of this Province, as likewise false Doctrine, utterly subversive to the true Christian and professed Faith, besides Scandals upon many private Persons.*

To which said *Maul* made this Reply, That the Charge was yet to prove, and which they could never prove against him; and so long as there was no evil fact, he was no Transgressor of any righteous Law; and if their Charge were true, as it is not, it is no more than what they and their Priests are guilty of against all Persons, as well as the Church of England, that dissented from their Priests way of Worship, for which cause, and persecuting the People of God and the Kings Subjects to death, their Doctrine, Principles and Practices were condemned by all true Christian People that did know or hear of their unrighteous Works, which for these many years have caused Gods Judgments to come upon this Land; and for not repenting are you now given up to murder one another, through the Devils accusation, by Specter Evidence, accusing both Priests, Rulers and People of being Witches

Then Judge Cook to this purpose said, *You are a horrible Liar, and it were better you would jear in this nature running your self into further Trouble, by accusing the Churches and Government after such a horrible wicked rate, as you have done, and still do persist in, for which you are to suffer, according to your Deserts.*

To which said *Maul* made this Reply, That the Truth by him to them was spoken, and so long as he did not exceed the bounds thereof, he did not fear their Whip, Goal or Gallows; and with
al,

al, that relating to this his Testimony, he had suffered ten times in their Jurisdiction, five times by Imprisonment, three times by the loss of Goods taken from him, and twice by cruel Whipping; and now before this Tryal they had both imprisoned him, and burnt sixteen Pounds worth of his Books, and as yet not given him any Copy of the particulars of the Charge against him.

To which Judge Danford said, *It is but reason, that Thomas Maule should have a Copy of what we have to charge him with, and also time to consider of it, which by the renewing of his Bond, he may have till next Salem Court.* Which was agreed to.

Then Judge Cook said, *That he would have Thomas Maule to be more careful of what he said relating to the Scriptures, and not to undervalue them, as he had already done, by comparing his Book with the Bible.*

To which Maule answered, That to compare that with the Bible which was agreeable to the holy Scriptures in the Bible, could be in no way found to contradict or undervalue the Bible. And as to Errors now so much talkt of, he did not know of any Book that was free; for as some of the learned have said, *Beza* committed eight hundred Errors in his first Translation of the New Testament, which by amending through his second Translation, left three hundred Errors therein. And by comparing *Mat. 27 v. 5.* with *Acts 1. 18.* proves as great a Mistake as any he knew to be in his Book.

Judge Cook commanded this Sentence to be writ down.

Then said. desired it might be writ down, *That at present he did so believe.* Which being done, he said, That if through his now so believing did prove an Error, he did hope, through a contrary belief to be free of the Error before his next Tryal.

Then Judge Cook said, *T en your belief is changeable, and so contrary to the Quakers Principle of Perfection, that it overthrows their whole Religion at once.*

To which Thomas Maule made this Reply, That it was not so, because, said he, every true Believers warfare makes a change from worse to better, that through Grace, by Faith, they come to forsake the Error to joyn with the Truth, which makes free from all

all that is evil; and had not the like in measure, been my state, to have departed from evil, I had not become a prey to you, who have caused me to suffer for the Truth, as it is manifest you have done.

Then Judge Danford said, Thomas Maul, forbear, we have something else to do than to spend time to hear you prate after this kind of rate.

To which Thomas Maul answered, That he was willing to forbear without further Trouble to him, by or from them.

A Copy of the Grand Jurys Presentment, as also a Copy of the Judges Charge.

“ **A**T a Superiour Court held at Salem, for our Sovereign Lord the King, in the County of Essex, in the Province of the Massachusetts Bay in New-England, the 10th day of the 5th Month, 1696. The Grand Jury do present Thomas Maul of Salem, Shop-keeper, for publishing, or putting forth a Book, entituled, Truth held forth and maintained, wherein is contained divers Slanders against the Churches and Government of this Province; and for saying what he did before the honourable Court at Ipswich, in May last, as will appear on Record, reference thereunto being had, may more at large appear, as in this hereunto annexed.

James Stivens, Fore-man.

“ Thomas Maulè being bound over by Recognizance to this Court, and being asked concerning a Book put forth by him, entituled, Truth held forth and maintained, &c. did in open Court declare and say, That there was as great mistakes in the Scriptures as in his Book, and instanced, comparing Mat. 27. v. 5. with Acts 1. v. 18. and this being read to him, desires to be understood, That at present he believes so, as the Superiour Court of Judicature held at Ipswich on the third Tuesday May last, 1696.

A true Copy, by

Adington Davenport, Clerk.

Doris

Dr. Benjamin Bullock's Speech, in the first part of the Pleas to the Presentment, is as followeth, viz.

To the Presentment of the Grand Jury, exhibited against *Th. Maule* this present Court, always saving to himself the liberty of such further Pleading and Defence, as by Law are due unto him, viz. First, That the uncertainty of matters alledged in the said Presentment is so notorious, that he that runs may read them; and the Lord *Cook* says, *The Law requires certainty in all cases*, especially such as are Penal to the Lives or Estates of the Subject, which uncertainties are. Secondly, That neither County, Year or Day are laid in the said Presentment. Thirdly, That the Presentment is not laid to be made for the King, who if any one hath Offence by whatever in this case alledged against the Defendant; neither is his Majesties Name or Stile used in the Presentment, as is necessary, and required particularly by the Laws of this Government. Fourthly, That it is not laid upon Oath, as it ought to be, if it hold a man to his Answer. Fifthly, That the Jury had no Plaintiff to inquire for, they being sworn, *Well and truly to try, and true Deliverance make between our Sovereign Lord the King, and Thomas Maule the Prisoner at the Bar.* And Yet the Kings Name and Stile entirely omitted in the Presentment aforesaid. Sixthly, That if it were true the Defendant should have said, as is laid to his charge in the Indictment, *That there was as great Mistakes in the Scriptures as in his Book*, yet this can charge no fact by Law punishable upon him, the Presentment wanting an invendo or meaning, whether they were the holy Scriptures or words of God, since there are prophane as well as holy Scriptures, and the Defendant may be supposed, in Contruction of Law, to intend as well prophane as sacred Scriptures. Seventhly, That it was not laid to be against the Peace of the King, or so much as a Misdemeanor.

To these Arguments Judge *Danford* answered, *That the Presentment was according to former Usage, and their Custom, and that want of form could not destroy the Indictment, or binder the coming to his Answer.*

Judge *Cook* said, *As to the Invendo, that it would have been necessary if the particular Quotations had not been named, which he did believe Thomas Maules Counsel would not deny to be the Books of the holy Scriptures, which was conceded unto.* Then

Then was *Anthony Chickley*, the Kings Attorney, called upon, to know what he had to say to it on the behalf of the King, who only said, *He would answer to the third Exception brought against the Indictment, viz. That it wanted the stile of the King, affirming it did not want it, founding his assertion on the Preamble of the Indictment, it being said, At a superiour Court held at Salem for our Sovereign Lord the King.*

Reply to this was made, on the behalf of the Defendant, That the Preamble had no relation to the Body of the Presentment, since the Presentment was presumed to begin at these words, *The Grand Jury do present.*

The Court, after some farther debate, over-ruling the Pleas, the Prisoner is left to say for himself.

Thomas Maule to the Judges on the Bench, as followeth, *viz.*

To you who have set your selves to be Judges in this case, against me, as you are invested with Magistratical Power by Commission from the King, I do respect you, but wherein you do assume to your selves the Power of the Bishops Court, as in this case, I do no more value you than I do Jack-straw. And if you will approve your selves wise men, you ought to mend the many Rents by you already made, through the mismanagement of the Trust committed to your Charge, before you proceed to make a further breach upon me, who has not given you any just occasion so to do, which if you are resolved to make a Rod for me, that it may be easie, for the more ease of your own that is to come, for it is said by him that cannot lye, *The same measure that men make, the same shall be made to them again*; and if your Power, by which you act against me, do long continue, he that now enjoys a good Estate, under your Government, in seven years time, after this rate, may not be left worth a Grote; for as you are set to watch over the People, things are at that pass, through your means, that they have the greater need to watch over you, otherwise they are like to be undone by the heavy burdens you lay upon them.

Then the Cause, with the said *Maules Book*, and a Speech made to this purpose by Judge *Danford*, was committed to the Jury, *viz. You have now heard the Cause, which with the Book is now committed to your hands, who have taken a solemn Oath to do the thing that is right*

in the fight of Gods as near as you can; therefore you ought well to consider the horrid Wickedness of Thomas Maules setting forth the Book now before you, in which there is contained a great deal of blasphemous matter against the Churches and Government of this Province. You well know, that when the Husband-man hath taken great care and labour to fence in his field of Wheat, and there comes a ravenous Creature and makes a Gap through the Fence for other like Creatures to go through and spoil the Corn, and to trample down and lay waste the Husband-mans Field, will he not use his utmost endeavour to destroy such a ravenous Creature that does so? how much the more are we to preserve the Hedge of the good Husband-man with which he wats, by his Ordinances, and good Government, fenced and hedged his Churches and People in this Province, against which the wicked work of Thomas Maule doth wholly tend, to overthrow all good in Church and Common-wealth, which God hath planted amongst his People in this Province; which Cause with the said Maules Book is now before you, to do that which is right relating thereunto, as near as God shall enable.

In answer to which Speech, Thomas Maule made this Reply to the Jury, and said, Jury look well to the work which you are now going to do, the Cause is now committed to you, who are to be Governed by the Kings Law; no Law of our Nation have I broken, as to you will appear; the Book has no evidence in Law against me, further then to you it doth appear, I have writ or caused to be printed any thing contrary to sound Doctrine, and Inconsistent to the holy Scriptures of Truth, which if you take up with any part of these Judges unjust Charge against me, and say, there is such like matter in my Book as they charge me with, you may seek to the Printer for satisfaction, for of any such like matter in the Book I know not, and my hand is only to my Copy, which now is in another Government, in the hands of the Printer, and my Name to my Book made by the Printer does not in Law evidence to prove the same to be Thomas Maule, no more then the Spector Evidence, in Law, is of force or validity to prove the person accused by said evidence to be the Witch, but rather conclude the Spector to be the Witch; therefore Jury look well to your Work, for you have sworn, *True Tryal to make and just Verdict give*, which if you miss of doing me Justice, the fault will lie on
your

your part; for these my Accusers on the bench, are but as Clerks to conclude your Work with Amen.

In some small time the Jury brought in their Verdict for the Prisoner, whom they found *not Guilty*, At which the Judges seemed much disatisfied therewith, and aske the Jury, *how that could be, having the Book before them? who answered, That the Book was not sufficient Evidence, for that Thomas Maules Name was there unto set by the Printer, and the matter therein contained not cognizable before them, they not being a Jury of divines, which this case ought to be.*

Then Judge Danford made this Speech, *That tho, Thomas Maule had escaped the hands of Men, yet he had not escaped the hand of God, who would find out all his Evils and Blasphemies against his Church and People, and for which Wickedness God did reserve him; or further Judgment to come upon him.*

In answer to which, said Maule replied, *That he was no way guilty of their Charge, but had great cause to praise God for his deliverance by the Jury, who were made Instruments of freeing him out of the hands of them, who had manifested their unrighteous Works against the People of God, and the Kings Subjects, as their Fathers before had done*

In which time of the said Reply, Judge, Danford called out, *Take him away, take him away.*

The Reader may hence understand, that the distance of these Persecutors from the King, and much further from Gods Truth, is the cause that by them, many of the People of God and the Kings Subjects suffer, more then they would do, were they where their complaint could readily be heard by the King, who would not suffer his Subjects to be persecuted under the Anti-christian Power of the New-England Church, who yet continue the old stroke, according to their Power, against the Quakers, at this very time of liberty of Conscience, respecting to Religion now allowed by the King and Powers of England, as for instance, they now do suffer in their Jurisdiction, especially in the Town of Linn, where for the Priests maintenance, they compell the Quakers Oxen, their Pots and Platters, with the of other Houshold goods more worse in that respect, then of the first two wiked Priests we read, Sam. 2. 12, 13, 14, 15, 16, 17. For which sin God will reward the wicked Priests.

E I N I S,

